WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, NOVEMBER 23, 1830. [HASTINGS & TRACY, Printers.] No 47.

COMMUNICATIONS.

For the Western Recorder.

RETRENCHMENT, No. VII.

Mr. Editor—Let us come a little nearer home in our illustrations. The whole cost of the Erie canal, for instance, is estimated at ten millions of dollars. A single state in the Union expends this sum upon a solitary object. The money is cheerfully raised. No one complains of oppression. No one feels the burthen. No doubt another project, equally grand—another and another, might be successfully undertaken, and accomplished with equal facility. Such is the wisdom, and foresight, and enterprise, which distinguish the men of this world.

What is there in the christian enterprises of the day, that can be compared with this? Where is the wisdom, the foresight, the promptitude? where the perseverance, the liberality of Christians? We bless ourselves that so many good things have been devised, and rejoice as if they had all been actually carried into completion. But how different is the real state of things? Every object languishes, through the inefficiency of Christians. Every plan of beneficence is retarded and embarrassed, through the want of funds. These are not wasted as in municipal transactions. Every where there is rigid economy among the managers. Still, the necessary funds are but in part provided.—The appeal is made to christian sympathy, and christian principle. The wants of the perishing are spread out before us. Every motive is brought to bear upon us, again and again; and yet the wheels of enterprise drag heavily. Christians must still pursue the world, and hoard up its rusty treasures.—They must be fed "delicately," while they live, and "leave" the rest of "their substance to their babes." The crumbs that fall from their loaded tables, only the crumbs, for the most part, are permitted to be sent into the great lazar-house of this sickly, perishing world.

How much, upon an average, will it be thought that Christians are now giving to the cause of benevolence, through the multiplied operations of the day? The exact means of computation are not before me; but I will suppose, what indeed may not be far from the reality, that among the truly evangelical churches of different denominations in this country, there are about four hundred thousand communicants; and that there are annually paid into all the treasuries of benevolence about four hundred thousand dollars. According to this computation, the ratio is but one dollar for each individual; we will say, however, one dollar and fifty cents.—Look at it. What an inconsiderable sum! One dollar and fifty cents; equal to twelve pounds of tobacco, to one gallon and a half of spirits, to a pound and a half of tea, to one bushel and a half of wheat, to one half year's supply of deleterious sweetmeats, to a few batches of sickly cake, to twelve pounds of sugar, to one gallon of wine, as a fashionable beverage, to a few sundries furnished for the mere aggravation of a vitiated appetite, to twelve days' excess of food in a christian family.

Reader, do look at these ten specifications in detail. Which of them, in the family where you reside, might not easily be made the subject of a healthful and productive retrenchment?

A PRESBYTERIAN.

For the Western Recorder.

SOMETHING HARD TO BE ACCOUNTED FOR.

If the doctrine of universal salvation be true, and professed Universalists have been the only friends God ever had on earth; then—

1. His friends have been few, compared with the mass of society.
2. The glory and honour of his character and name have been sadly sustained.
3. The healthful and purifying influence of truth upon its professed advocates, has had a sorry exemplification upon the abettors of universalism.
4. These pretended friends of God have, with a few exceptions, been men of such a character, that men of courtly manners and refined feelings, who may have embraced their views, have been ashamed to associate with their brotherhood of the same faith.
5. They have, the great mass of them, been exceedingly ignorant.
6. They have received persons excommunicated from the church of Christ, for drunkenness, profane swearing, profligacy, and other crimes; and many among them, who are the most bitter against heart religion and the friends of Jesus Christ, are persons who have apostatised from the faith they once professed.
7. They are, the great majority of them, profane. Their religion does not forbid swearing and cursing, nor the indulgence of every corrupt passion. The dishonest swindler is as sure of heaven, when he dies, as the most honest man that ever lived on earth.
8. They are irreverent towards God.—They treat him as if he were the friend of wantiousness and crime. They hail him with a sort of vociferating joy, as a band of banditti might be supposed to praise their chieftain:—"This is our God, he will never send the poor drunkard to hell."
9. They are deceitful handlers of the word of God. They exhibit its blessings to the righteous, as applicable to all men, and pass over the solemn curses denounced upon the wicked.
10. Almost all those who are habitual Sabbath-breakers, profane swearers, and drunkards, are Universalists. How shall we account for it, if universalism is the doctrine of God, that persons of such base character are its most vociferous and impudent advocates, unless we except some of the unblushing editors of universalist newspapers.
11. They are haters and revilers of good men. See their low scurrility in preaching, and talking, and printing. One would think that the father of lies must sometimes even blush and be ashamed of the barefaced impudence of his preachers, and printers, and editors.
12. They seldom, as a body of professed religionists, pray, either in the family or the closet. Do they not generally ridicule prayer?
13. They make light of divine things.
14. They trifle with the rectitude of God, as the moral governor and judge of the universe.
15. They are presumptuous and daring in their treatment of bible truth.
16. They are men, as a body, of dangerous example.
17. Multitudes of them have become suicides.

Now, Mr. Editor, how shall we account for it, that the sober, discreet, moral, upright, and intelligent portion of the community, should at once abhor, and be the abhorrence of universalism? How shall we account for it, that men of base lives and manners, men who are slanderers, and who, like many of their printers and editors, seem to work their ingenuity to forge lies, and invent forms of vulgar expression and base epithet, should be the only genuine supporters of the religion of the bible, as Universalists say they are? What must we think of that system, purporting to be based on the bible, which, in its practical tendency, encourages men to hope for entire safety, in the practice of crime?

Alas! for our religion, if in Universalists we have an example of the practical, moral influence of its precepts and doctrines.

P. Q. T.

From the Missionary Paper, No. 16.

FUTURE DESTINIES OF AMERICA,

AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.—[Continued.]

The Supposition that the Church and the World are to retain the same relative Power as at present.

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world), our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs), fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors), there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the dimunition will be prevented, with the favour of heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct.—The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavourable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

The four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigour.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organised body of disciples, and many others exhibit no very consistent example; the church, thus rent and disfigured, will contain but one-fourth as many adults, and a proportionate number of children and youth, under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonours the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect at which a good man can look with composure? The appeal is made to Christians, to men who believe that the gospel is the great remedy for human suffering, and that, where the gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs), and we must multiply every theatre and every jail by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth), the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence?

Supposition that Wickedness is to prevail.

We have proceeded thus far upon the principle, that the power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church.—There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of the population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account), according to the maxim, *Let us eat and drink; for to morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others; all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth, and pre-eminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malace, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife; to become either tyrants or slaves, oppressors or victims; all victims, indeed, to their own follies and crimes!

Yet this is the very state of things, which multitudes among us are labouring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire that the time should arrive, when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and the succeeding generations, acting under the great Captain of Salvation, avert so awful a calamity.

(To be concluded next week.)

From the Am. Pastors' Journal.

THE ABANDONED SINNER.

The following facts I had from the mouth of a venerable clergyman in B——, whose days, whether estimated by the amount of good accomplished, or by their actual number, can neither, in strict propriety, be said to be "few or evil." It rarely falls to the lot of humanity to reach the "fourscore years," which "by reason of strength," men sometimes do; and more rarely still is it the privilege of an aged minister to look back upon the history of half a century's ministerial labour, and find, "no line he would wish to blot." That this is as true of the venerable man to whom I refer, as of any man, all who "have companied with him all the time he has gone in and out among them," can testify. But my purpose is not to write his eulogy, but to state two facts that have come under his knowledge.

In the early part of his ministry, he instituted circular conferences, and to make them more interesting, and bring the truth to bear more on *individual* consciences, he adopted the plan of *personal* conversation. At one of these meetings, he began in one corner of the room, and was going round, in order to converse familiarly and affectionately with each individual. He had proceeded but a little way, when some young ladies, who sat in an opposite part of the room, began to bestir themselves, and manifest a determination to *avoid* a rencounter, which might possibly disturb their false security. With much ado, and by passing directly by their minister, they got out of the room.

"I looked at them as they went out," said the venerable man, "and felt that they were *running away from the means of grace.* I marked them; I have marked them; I have observed their course in life. In the course of my ministry here, I have been blessed with eight general revivals; some of them very powerful and extensive. They passed through all, uninterested, indifferent spectators. Not one of them was ever an anxious awakened enquirer. They died as they had lived. A few weeks ago, I committed the *last* of them to the silent tomb. They lived and died, to human view, unconverted, unsanctified, unsaved." What a comment are facts like these upon the honour which God puts upon the means of grace; and who that reads this will ever undervalue or slight them? On his own head rest the responsibility! Verily, there is a God that has said, "my spirit shall not always strive."

"I was once called," says the same venerable man, "to visit a young lady, who was said to *be in despair.* She had, at some time previous, been serious, and had, it was hoped, resolutely set her face Zion-ward. In an evil hour some of her former associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and gaiety, were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her, ridiculed her "methodism," railed at the cant and hypocrisy of her spiritual guides; and, finally, so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, "*Well, I will go, if I am damned for it.*"

God took her at her word. The blessed Spirit immediately withdrew its influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and death, succeeded, by turns, the calmness and the horrors of despair.

The wretched victim knew that the Spirit had taken his final leave; no compunctions for sin, no tears of penitence, no inquiries after God, no eager seeking of the "place where Christians love to meet," now occupied the tedious hours.

Instead of the bloom and freshness of health, there came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure precursors of approaching dissolution, were there. The caresses of friends, the suggestions of affection, all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her, pale and emaciated, and reflected that the ravages of her form *without* but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have "quenched the Spirit."

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fulness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into her dark bosom, which, to all human view, was to be enveloped in the blackness of darkness forever. Never shall I forget the expression of that ghastly countenance; the tones of that despairing voice. The impression is as vivid as though it had been but yesterday. Oh, that all the young, gay, thoughtless ones, who stifle the convictions of conscience, and repress the rising sigh, who dance along the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady are calculated so forcibly to make.

From the Boston Recorder.

REGENERATION.

Our readers are aware that Unitarians in this country represent the *regeneration* spoken of in the third chapter of John, to be nothing more than a profession of the religion of Jesus by baptism, that *being born* again was a very common expression among the Jews, to denote the baptism and reception of proselytes, and as such it would be readily understood by Nicodemus. Thus our Saviour is represented in this chapter, not as declaring that there must be a spiritual change in man by the influence of the Holy Ghost, but merely as asserting, in terms borrowed from Jewish rites, that men must be baptised, and thus openly profess the new religion which Christ came to establish.

On this subject we translate the following paragraphs from J. G. Herder, whom we have mentioned as the determined foe of rationalism and rationalist interpretation.

"Let us for once listen to a part of our Saviour's conversation with Nicodemus, interpreted according to the modern, ten times repeated, and ten thousand times to be repeated, proselyte hypothesis. I will give it as faithfully as I can."

"*Nicodemus.*—Rabbi, we know that thou hast come from God, in order to teach us; for no man can do the wonderful things that thou doest," &c.

"*Jesus.*—And I say to thee in the most solemn manner, that unless thou art baptised, that is, born again, as you use the expression concerning your proselytes, thou canst not be received into my new religious society."

"*Nicodemus.*—But how can a man be born again; that is, be baptised as a proselyte, when he is old? Can he return a second time into his mother's womb, in order to be——baptised as a proselyte?"

"*Jesus.*—And I assure thee again, that unless a man be born of water and the spirit, that is, according to the spirit of the Jewish laws, as you say respecting your proselytes, I cannot receive him into my new society. That which is born corporeally as a Jew, is born corporeally as a Jew; and that which is baptised according to the sense of the Levitical law, is baptised according to the sense of the Levitical law, and can come into my new society. Be not surprised at this, that I have told you you must be baptised, that is, born anew, as you say of your proselytes. The wind blows where it will, although thou knowest not whence it comes; and so it is with every one who is baptised according to the sense of the Levitical law, as a proselyte of mine." This is the spirit of our modern interpretations, peraphrases and lexicons. This is what we call explaining tropes, translating understandingly, and interpreting in a rational manner for our age! With a hundred thousand pleonasms, there is nothing more in the New Testament, than, *Become Christians;* and that is, *Take upon you my professions, and be baptised! Come into my new society, whether ye be Jews or heathens!*"

In another place, alluding to the efforts of rationalists to introduce new translations of the bible, Herder expresses himself as follows:—

"A translation of the bible! See there the newest study in fashion. Controversies about doctrines and creeds have happily somewhat subsided; and the bible has been so long expounded, why should it not at last be translated anew? We have already invented, and half made out, for ourselves, a new religion; and why should we not have a new bible adapted to this new water-religion?"

From the Christian Mirror,

THE TRINITY.

Saurin says—"Mysteries should expose a religion to suspicion, when they imply an *absurdity.*" He thus applies this test to the Trinity: "If there be in the gospel a doctrine, concerning which a good logician has apparent cause to exclaim, it is this; a God, who has but one essence, and who nevertheless has three persons. If we should say that God is three, in the same sense that he is one, it would be a contradiction. But this is not our thesis. We believe, on the faith of a divine book, that God is one, in the sense to which we give the confused name of *essence.* We believe that he is three, in a sense to which we apply the confused name of *persons.* We determine neither what is this *essence,* nor what is this *personality.*—This surpasses reason, but does not revolt it. * * * * * * *

"We go even farther. We maintain not only that there is no contradiction in those doctrines, but that a contradiction is impossible. What is a contradiction in regard to us? It is an evident opposition between two known ideas. For instance, I have an idea of this pulpit, and of this wall. I see an essential difference between the two. Consequently, I find a contradiction in the proposition, that the wall and the pulpit are the same being.

"Such being the nature of a contradiction, I say, it is impossible that any should be found in this proposition, that there is one divine essence in three persons. To

find a contradiction, it is requisite to have distinct ideas of what I call *essence*, and of what I call *person;* and as I profess to be perfectly ignorant of the one, and the other, it is impossible I should find an absurdity. When therefore I affirm, that there is a divine essence in three persons, I do not pretend to explain either the nature of the unity, or the nature of the trinity. I pretend to advance only, that there is something in God which surpasses me, and which is the basis of this proposition, *viz:* There is a Father, a Son, and a Holy Spirit."

From Bridge's Christian Ministry.

PREPARATION FOR THE PULPIT.

Massillon justly observes, that "the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all the other duties of the ministry. They think they have performed their part well, when they have performed what is commanded; but, by the small advantage accruing from it, they might perceive that there is a something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of his people; because the Spirit of God, who alone knows how to speak to the heart, and who, through the neglect of prayer, has not taken up his abode within him, will not speak by his mouth."

Philip Henry thus wrote upon a studying day:—"I forgot when I began, explicitly and expressly to crave help from God, and the chariot wheels drove accordingly. Lord, forgive my omissions, and keep me in the way to duty!" Indeed, as an old divine observes, "If God drop not down his assistance, we write with a pen that hath no ink. If any in the world need walk dependently upon God more than others, the minister is he."

It is stated of Mr. Bruce, one of "the excellent of the earth," in the troublous times of Scotland, that though he was known to take much pains in searching the mind of God in scripture, and though he durst not neglect the diligent preparation of suitable matter for the edification of his people, yet that his main business was in the elevation of his own heart into a holy and reverential frame, and to pour it out before God, "in wrestling with him, not so much for assistance to the messenger, as the message."—The effect was fully answerable to his labour, in the abundant evidence that he was not alone in his work; but that in his earnest endeavour to "present every man perfect in Christ Jesus, he laboured thereunto, striving according to his working, which worked in him mightily."

Mr. Spencer, of Liverpool, is stated invariably to have passed from secret communion with God, to what he described as "that awful place," a pulpit. The uncommon interest and effect which appeared to rest upon his ministrations, was drawn more directly from his heavenly habit of mind, than from those unrivalled powers of pulpit eloquence that command universal admiration.

We may again revert to the practice of one who has well deserved the name of "the saintly Fletcher." Mr. Gilpin informs us, that "his preaching was perpetually preceded, accompanied, and succeeded by prayer." Before he entered upon the performance of this duty, he requested of the great "Master of Assemblies," a subject adapted to the condition of his people, earnestly soliciting for himself wisdom, utterance, and power; for them, a serious frame, an unprejudiced mind, and a retentive heart. This necessary preparation for the profitable performance of his ministerial duties was of longer or shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgement of the effect that would be produced in public, by the languor or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit, and while he was outerly employed in pressing the truth upon his hearers, he was inwardly engaged in pleading that last great promise of his unchangeable Lord, "I am with you always, even unto the end of the world."

AMERICAN BIBLE SOCIETY.

Extract from an address of the Auxiliary Society Committee of the American Bible Society, to the Auxiliaries of the same:—

In issuing the present circular, it is deemed proper to remind the Auxiliaries that the resolution to supply all the destitute families of the United States was a *conditional* resolution; the condition was, that the Auxiliaries and friends should co-operate with the Parent Society, furnish the means in season, &c. This fact seems by some to have been overlooked.

The managers of the Parent Society, in fulfilling their part of this undertaking, directed their printer and binder, immediately after the thirteenth anniversary, to enlarge their operations, so as to prepare a greatly augmented number of books. This was done. They, in the next place, purchased a large quantity of paper on credit, and began to fill the depository with books. They prepared an address of ten thousand copies, explaining the nature of the proposed enterprise, and sent it forth to benevolent citizens. The Auxiliary Society Committee prepared and issued the circular already referred to, addressed, 1st, to Auxiliaries which were indebted to the Parent Society for books: 2d, to those which had supplied their own wants: 3d, those which had not supplied them, but were able to do it without aid; 4th, those which would need assistance; and suggested appropriate duties to each. They also engaged Rev. Dr. Proudfit to visit many of the societies in New-England and New-York. Rev. Dr. McAuley was employed to visit North and South Carolina and some intermediate places; and the secretary, Mr. Brigham, was sent to the west part of New-York, and to some parts of Ohio, Rev. Mr. Boies, of Hadley, Mass. visited some of the southern states, and other agents were employed in different sections of the western country. Clergymen of New-York were often, in the course of the year, sent to attend the anniversaries of auxiliaries and the meetings of ecclesiastical bodies, and lay this great subject before the friends of the bible. Numerous private letters have, in the course of the year, been written; articles have been prepared for religious papers, and every variety of means which were practicable have been used by the Board, to secure the accomplishment of the great work proposed. Such has been their anxiety to prepare a stock of books to encourage this undertaking, that individual members have borrowed money at banks from time to time, until they are now responsible to the same for no less than $33,000.

On the part of the religious community, there has been paid, as free donations, the last year, towards this enterprise, (which it was supposed would require from 4 to $500,000, one half of it free donations), the aggregate of $43,159 23. Of this sum about one half was from societies and individuals unconnected with a pledge. The remaining half was received toward redeeming previous pledges—pledges amounting to more than $100,000. Very few of the societies which made pledges have as yet paid the half of their proposed sums, while a great number have paid less than one third of theirs, and a still greater number less than a fourth part. These facts are not stated in the way of complaint, (for the committee are aware that it has been a year of much pecuniary depression), but for the purpose of giving correct information, to show where this enterprise is retarded, and also to justify the borrowing of so much money to accelerate this undertaking. Had not the Board anticipated a more general redemption of these pledges, and more punctuality in the payment of books out on long credit, they would not have felt justified in incurring so large a debt at banks; and they now feel that it will be unwise and improper to extend this debt much father.

The Committee see not, therefore, but that the two years' enterprise must now receive a severe check, and probably fail of completion, unless funds are soon obtained from societies indebted for books, and from the benevolent community as donations.—Should this enterprise fail *here*, it will be a point which was not expected at the beginning. The great apprehension then was, that the books required would not be prepared and be *distributed* among the destitute.

(Signed)—Spencer H. Cone, John D. Keese, Manton Eastburn, James L. Phelps, James W. Dominic, William Patton, John C. Brigham.

American Bible Society House,
New-York, Nov. 1, 1830.

INTELLIGENCE.

From the Missionary Herald.

WESTERN ASIA.

Extracts from a letter of Rev. H. G. O. Dwight, dated at Constantinople, April 25th, 1830:—

Catholic Ceremonies on Good Friday.

In my letter to you from Smyrna, I alluded to some ceremonies that we witnessed in the catholic church, a more full description of which may not be unacceptable to you.—Indeed, I feel that it is vastly important that the people of America should know precisely what Roman catholicism is, in those countries where it has the most influence, and where there are not the same reasons for concealment, that exist in the United States. The day on which we visited the catholic church in Smyrna was Good-Friday. When we entered, the priests were chanting their prayer-books, sometimes in chorus, and sometimes with a single voice. On each side of the altar and behind it, black canopies were hung, which gave a sombre hue to the whole scene, and on them were painted different objects connected with the crucifixion of our Saviour. Six huge candles were burning upon the altar, and in front of it a large number more, arranged in the form of a pyramid. During the chanting, these lights were gradually put out, and when the last was extinguished, it was the signal for the boys to play their part in the farce. A number of them were stationed within the railing that encloses the altar, some with sticks, and others with a small instrument of wood, which, on being turned round, produced a crackling noise. These were simultaneously set in motion, so that we were really almost deafened. This kind of sport the boys seemed to like very much, and as if determined to keep up the concert, they could not be stopped, until two or three monks began to beat them soundly with rods. In this part of the ceremony, the boys were supposed to be breaking Judas's bones, and thus to be taking vengeance on the traitor! They have kept their rattling machines going in the streets during the whole of Lent, but more especially during the last week. After this a capuchin monk ascended the pulpit and preached a sermon, (if it may be dignified by that name), partly in Latin and partly in Italian. It occupied more than an hour, and consisted chiefly of exclamation, exhortation, addresses to the Virgin Mary, &c.—During this exercise, a large cross, with the image of our Saviour upon it, was brought out by a priest dressed in white, on each side of whom was a boy dressed also in white, each carrying a large lighted candle. After the preacher had addressed this image awhile, it was carried into the pulpit, when he held it up to the people, and afterwards kissed its feet, and sent it down again. After the sermon, a long procession was formed in the yard, which marched around and entered the front of the church. Each individual carried a candle burning in his hand, and every now and then came one completely covered with a kind of sack, made of dark cloth, with two holes in front for the eyes, and bearing a cross with an image upon it, or a picture of some scene connected with the crucifixion. In the rear were the priests, dressed in long flowing robes of white, ornamented with gold. Six of them bore a crimson canopy of damask silk, with a rich fringe and tassels, upon as many gilded poles, and under this, another priest, more richly dressed than the rest, carried the host, in a golden ark covered with fine green gauze. Before the host another priest carried a silver censer of burning incense. As they passed through the crowd, every body uncovered his head and kneeled, an act of homage to the host, which they worship as God. Thus they marched into the church. After a few more ceremonies the people dispersed.

As I witnessed these exhibitions, I could not avoid asking myself, Is this the religion of the bible—the *simplicity* of the gospel? Does the Lord Jesus Christ prescribe these unmeaning ceremonies, these puppet shows, to be exhibited in his church? Surely it is all mockery in the sight of God! And those who thus delude the people, substituting, for the simple and intelligible terms of reconciliation which the bible proposes, this senseless parade and mummery—how awful must be their account! Truly they are "*blind guides*," which "neither enter into the kingdom of heaven themselves, nor suffer those that are entering to go in." The day following these ceremonies, the priests visited the different catholic houses, and sprinkled them with holy water, for which they received pay from the deceived people. It is quite a harvest day with them. One of them came into a merchant's counting room, where we happened to be at the time, and sprinkled his water about, bearing an instrument for this purpose in one hand, and a bowl for money in the other.

Visit to a Mosque at Thyatira.

You will be glad to hear of our safe arrival at this place, after a journey of eight days from Smyrna. Truly the goodness and mercy of the Lord have followed us thus far on our way. In our route to this place we passed through the ancient Thyatira, now Akissar, where was one of the seven churches of Asia, and where Lydia, the seller of purple, resided. A Turkish mosque now stands upon the ruins of the old church, and there the christian name is despised. We visited the place, but could not gain admittance within the mosque. Two or three Turks were performing their devotions in the vestibule.—The foundations of the building bear evident marks of antiquity, and the fragments of marble columns and chapiters, which were lying around, convinced us that once a more splendid edifice stood upon that spot. There are similar relics of antiquity in other parts of the town, and on some of them are Greek inscriptions, which we did not take the trouble to decipher.

In our journey to this place we often witnessed the devotions of the Turks, which they did not hesitate to perform in the most public places. Some in our own party, when we stopped for an hour or two at a coffee house, we have seen go away at a little distance, and under the shade of a tree, with their faces towards the city of the prophet, bow themselves with apparent solemnity before the Most High. But alas! they are fatally deluded. They despise the only mediator between God and man, and how can they be accepted? But while it was deeply affecting to see them thus groping in midnight darkness, we could not but feel reproved ourselves, and ashamed of the great majority of Christians, that the resplendent light which shines around us is so sadly abused.

From the Auburn Free Press.

ARMENIA.

The following letter, from Rev. H. G. Otis Dwight, American missionary to Armenia, to Mr. John Oliphant, Sen. of this village, will be read with interest by all who have perused the life and writings of Henry Martyn:—

Tocat, June 1, 1830.

Very dear Sir—I do not forget my promise to write to your family; nor the intimation I gave in my last letter, that if I ever visited this spot, I would, if possible, write from here. By the good providence of God, I have been preserved through perils by sea and land, and have been brought to this place. To day I have seen the little space that contains all that remains of Martyn. But, he is not there. The grave could not hold him. His body was left here to moulder, while his spirit was borne by angels up to the bosom of his God. O, that his mantle might rest on us that remain, and that we might be endowed with a double portion of his spirit! We found very little difficulty in ascertaining the spot where his body was placed, as we had before coming here, heard that he was buried in an Armenian cemetry. His grave is in a large burying ground, attached to one of the Armenian churches in this place, and is marked by a small marble stone, on which is rudely carved a Latin inscription, done at the expense of an Englishman from Bagdad, whose name we could not learn, who passed through this place about a year after his death. We have found several persons who recollect the fact of an Englishman's dying here, but none can give us minute information on the subject. A Turk told us that he was sick only a few days, and that some Armenians came and administered medicine to him. At that time the plague was raging here, so that three or four hundred died daily; and it seems most probable to us that he died of that disease. It is probable that he had very little attention, and that his external circumstances were of such a nature as to aggravate any disease. The Lord, however, had need of him in a higher sphere than that in which he moved when on earth, and therefore he took him to himself. It is our intention to visit a part of Persia in our tour, and we may there learn something more about his influence among the Mahomedans of that country.

Every thing around me reminds me that I am in a very different country from that which I have left. Where are the Sabbaths and the sanctuaries, and the public proclamations of the gospel, and the glorious revivals of religion, to which I have been accustomed from my youth up? Alas! they are not to be found in these regions of the earth. Five times in a day it is regularly and publicly proclaimed in every town in this wide empire, that Mahomet is the true prophet, and as often do these deluded people bow themselves to the ground in acknowledgment of their assent to this declaration; and should any one presume to question the truth of this proclamation, he would, by common consent, be put to death. The moral influence of the doctrines of the Koran is in the highest degree corrupting. Like the Pharisees of old, the Turks, literally (for I have seen it) make their prayers in the corners of the streets, to be seen of men; but inwardly, they are full of uncleanness. And as to those who profess to be Christians here, I have never, in a single instance, seen any thing that looks like the spirit of the gospel among them. They have their feast days, and their fast days, and their daily prayers; but it is all an empty show; as is evident from the fact, that with them the grossest immoralities are consistent with the most conscientious regard to religious forms. A man may lie, and cheat, and steal, and commit adultery, and even murder, without compunction; when at the same time he would not, for all the world is worth, omit to cross himself and pray to the Virgin and the saints, a certain number of times each day. The time is doubtless coming, when the primative purity and simplicity of the gospel will be restored to this part of the earth, and all the dark and polluting forms of error will be abolished. But before that happy day shall dawn, the church of Christ must multiply her efforts an hundred fold. It is high presumption to look for miracles now, and it appears to me that this is one of the crying sins of the people of God at the present day; they are waiting for God to move his omnipotent arm, and accomplish the work without the use of second causes at all, when he has given them certain work to do, which *must be done* ere they can have the least reason to expect his blessing. It were well if each individual Christian would feel that he is singled out and addressed by the dying command of our Saviour, "Go into all the world, and preach the gospel to every creature."

We arrived here on horseback—in ten days from Constantinople, which is about five hundred miles, making an average of fifty miles per day. We are in good health, and feel that we have reason for the most humble thankfulness to God for his constant goodness towards us, who are so evil and unthankful.

Your affectionate christian brother,
H. G. OTIS DWIGHT.

From the New-York Advertiser.

FROM TURKEY.

We learn from our intelligent consul for Turkey, Mr. Rhind, that great changes have been made in the views, as well as the habits, of the Turkish government, within two or three years. The destruction of the janissaries has left the Sultan more at liberty, and he has been thus enabled to attempt, with success, a reformation of the old Turkish system, in which several steps have already been taken, which may lead to something important. Not only the European system of tactics has been introduced into the army, but the Frank dress has been assumed by the Sultan and his court; and a considerable degree of knowledge on the politics of Europe appears to have found its way into the cabinet. This may open the way hereafter to the admission of knowledge and many desirable improvements.

The two last missionaries sent to that part of the world, Mr. Dwight and his associate, had left Constantinople for Curdistan, where, as had recently been ascertained, exists an ancient christian church, which is said to retain much of the primitive simplicity in doctrine and government; and should the travellers happily surmount the difficulties that probably lie in their way, they would collect much valuable information. They must be well received by the Russian and other authorities they may meet with, as their letters were numerous and most respectable. An account of their safe arrival at Erzerum had been received, before Mr. Rhind's departure from Constantinople.

The success of the school mission at Smyrna is represented as most encouraging. Two monitorial schools are now in operation, under the care of Mr. Brewer, and his associates, male and female. They contain one hundred and fifty poor Greek children, whose progress is highly gratifying. One of the ladies teaches needlework, and both are fitting themselves for more extensive usefulness, by the study of languages. The Pacha has visited the schools, and his son, the Bey, takes still greater interest in them.—So much encouragement is offered by Turks, that if the necessary contributions could be obtained, (which would amount to but little), it is not doubted that Turkish females would be found, both from the city and other places, anxious to be taught; and that native school-mistresses might soon be sent to diffuse female education amongst that hitherto ignorant people. We hope the philanthropic, especially in New-York, will not be slow in lending such aid to this great and benevolent object, as its importance demands.

Expedition to Liberia.—The ship Carolinian, chartered by the Colonisation Society, sailed recently from Norfolk, with the colonial agent, Dr. Mechlin, one or two missionaries, and more than one hundred emigrants from Maryland, Virginia, and North-Carolina. Many of these emigrants were slaves manumitted for the special purpose of colonisation in Africa, and in one instance, a most benevolent lady actually incurred a heavy debt in ransoming the husbands of two of her servants, that they might be permitted to accompany them. The number of coloured persons assembled at Norfolk for the purpose of embarking in the Carolinian, was considerably greater than that ship could accommodate, so that it will be necessary for the managers to dispatch another vessel, with as little delay as possible.—*Am. Spectator.*

Foreign Mission.—The following is a confirmation of the assertion we ventured to make in our paper of the 27th ult. It was, that should a foreign mission be established by the Methodists of this country, our ministers and missions, at home, would in the event, receive better support than they now do. It is a fact, that giving begets and increases a spirit of generosity and benevolence. The man who has given money *once* for a benevolent purpose, will more readily and cheerfully give the *second* time. We request the particular attention of our readers to the following weighty and conclusive reasons, presented by Dr. Miller, of Princeton, N. J., at a late meeting in this city:—

Foreign Missions promote Piety at Home.

1. Because obedience to the command of Christ, to preach the gospel to every creature, secures his blessing on the churches:—2d. The spirit of missions is religion itself; and consequently the more this spirit is cherished in the churches, the more of religion will exist in them; and 3d. Because nothing has a more direct influence to encourage and promote piety than the accounts of conversions to christianity from among pagans.—*N. E. Chris. Herald.*

Chactaws.—By this week's mail, (says the Chrokee Phenix, of the 30th ult.) we received a letter from a gentleman of the highest respectability, residing in the Choctaw nation, from which we learn further particulars respecting the late treaty effected by the Secretary of War and General Coffee. The consequences of such a treaty, effected at such a time, and by such means, as we fear the Choctaw treaty has been, may well be dreaded. The following facts communicated by the gentleman alluded to above, ought to claim the particular attention of every reader:—

"This nation is, at this time, in a wretched situation, as are the Chickasaws. Treaties have been made with the chiefs of these nations, by which they are to relinquish their country, and remove to the western wilderness. The common people are almost universally dissatisfied and distressed. A few of the principal men are quieted. Should the treaty with the Choctaws be ratified, and no further provision made for the poor, there will be great injustice and great suffering; and numbers will no doubt perish. I cannot but feel a confidence that a redeeming spirit will yet be found in the justice and humanity of our national legislature. They have it in their power to wipe off the foul stain that is about to be fixed upon the American character.

"Intemperance is again sweeping through this part of the nation, and the Chickasaw nation, as with the besom of destruction; and there are none to arrest its progress. In the last named nation, it is said by people who have long resided there, such a scene of intoxication was never before witnessed, as was exhibited during the distribution of the annuity, a week or two since. Many, in despair, seem to have given themselves up as lost, and seek to drown their sorrow by intoxication. The chiefs are either afraid, or indisposed to use any efforts to suppress it.

"After the treaty was made with the Chickasaws, the agent of that nation issued a circular, in which he says, "Instructions which must be regarded have been received from the Secretary of War, directing me to prohibit any person from settling upon the Indian land. It will of course become my duty to arrest and place in the hands of the marshals of Alabama and Mississippi, all who, becoming intruders, shall thereby violate the provisions of the Indian intercourse act of 1802." About the same time, the Choctaws were told if they did not make a treaty, the agent should be removed, and they could have no more protection from the United States." ——

Union Theological Seminary—The following is an extract of the report of the Board of Directors of the Union Theological Seminary, to the Synods of Virginia and North-Carolina:—

During the past year, there have been received into the seminary twenty-four students. The present number in connexion with the seminary is 41.

The Board have authorised the erection of a building, which, when completed, will accommodate 73 students, in addition to the present number. The cost of the building, which is to be completed in twelve months, will be $12000.

The whole amount of permanent funds invested, is $31,299. There is also collected in New-York, for the New-York professorship, about $6,000, now bearing interest.

The house for the professor of oriental literature is in a state of forwardness, and will be completed in three months.

Jefferson Medical College.—Dr. Drake, Professor of the Theory and Practice of Medicine in Jefferson Medical College, in this city, delivered his introductory lecture a few days since, to a numerous audience. It was a sensible and impressive performance, which met with great and merited applause. The transplanting of a medical professor from *Cincinnati* to the soil of *Philadelphia* is a novel occurrence; not less honourable to the west, than propitious to the institution of which he has become one of the ornaments and supports.—*Philadelphian.*

Hon. Stephen Van Rensselaer.—The Education Society of the reformed Dutch Church, has received a donation from this gentleman, to the amount of $2,700, to endow a professorship in our theological college.—*N. Y. Chris. Intel.*

We undertand that at a recent session of the Presbyterian Synod of North-Carolina, Rev. Dr. McAuley, of Philadelphia, (late of New-York), was nominated for the professorship of ecclesiastical history and church policy, in the Union Theological Seminary.—*Raleigh Reg.*

REVIVALS.

In several of the churches of this vicinity, the tokens of God's gracious presence are seen to continue and increase. In Whitesborough, the work has become powerful; and for the little time it has prevailed, the subjects are tho't to be numerous. How often has the precious blessing descended upon that favoured portion of Zion! In Utica, also, there are some special tokens of solemnity in several of the churches, accompanied by instances of conversion. For these things it becomes us to be grateful, and to acknowledge our utter unworthiness in the sight of a heart-searching God. "Not for your sakes, be it known unto you, saith the Lord," but for mine "own name sake," &c. It is the glory of such a work, that men are but worthless instruments, while the hand of God moves onward with power, fulfilling all his gracious purposes according to his own good pleasure.—Instruments are necessary, because he chooses to make them so; that through their entire impotence, his power may be the more distinctly seen, and heartily acknowledged.

Rochester.—We learn, verbally, that the good work in this place has gone forward with great power and rapidity. Nothing of equal interest has before been witnessed in that section of country. The work pervades all the presbyterian churches, and extends to other denominations. All ranks of society, from the highest to the lowest, feel its influence. Men of the first business talent, men of wealth, most of the professional men of the place, as well as those who were poor, obscure or vicious, are numbered among its hopeful subjects. The whole village seems to be shaken as by the presence of the Lord. Multitudes, both of ministers and laymen, have visited the place, that they might catch some measure of the influence; and in this way, we are told, the work is extending to many churches in the neighbouring towns. So let it extend and prevail; and may those who feel its blessed influence, not forget to acknowledge the almighty hand that conveys it.

The following additional particulers are from the Rochester Observer, of the 12th inst:—

"We have never known a revival of religion more general among all classes and ages, than the present. Children, in great numbers appear to have understood the promise, "They that seek me early, shall find me," and by the grace of God, are enabled to plead it before a mercy seat. The youth, and those who are preparing for, and those who have just entered upon, the great theatre of life; the student, the mechanic, the professional man and the politician; those who were seeking for, and those who were in posession of office and worldly honours, have been arrested by the Spirit of God, and a new song has been put into their mouths. The moralist has had his coat of mail pierced by the arrows of the Almighty; the caviller has been driven from his refuges of lies, and led to take refuge in the blood of Christ.

"We have said that all classes participated in the blessings of this revival. This is true; but were we to mention any one description of persons as having shared in it more largely than another, it would be young heads of families. Of these, great numbers have arranged themselves on the Lord's side. We can say too—and facts will abundantly warrant us in saying it—that we have never known as large a proportion of men of wealth, talents and influence, those who move in the highest circles of society, brought to submit to the gospel terms of salvation, and to lay all at the feet of the Saviour. They are those who are in the prime of life and vigour of manhood.

"There is however one fact, which we cannot but notice; we leave it for others to draw their own inference; it is, that we have not known more than one person during this revival, whose locks were marked by the frost of age, whom the Spirit of God appears to have called to attend to the salvation of the soul.

"Children, indeed, are pressing into the kingdom, while the encouragement afforded for perseverance in the Sabbath school cause, from the fruits of this revival, is such as to tinge the cheek of the most sanguine with a blush, at the weakness of their faith. A great number of the children of the Sabbath schools give us reason to hope that they are the children of God.

"Of the number of hopeful conversions in the village, we could not, were we disposed, speak definitely. We have not, in fact, heard a number mentioned. Christians have more important business on hand. Thousands for whom Christ died are yet in the broad road. To endeavour to save *them* is a more suitable employment for Christians, than to count the number who have already fled to the ark of safety."

WESTERN RECORDER.

UTICA: NOVEMBER 23, 1830.

The Ruling Passion.—It has been said that all men have some ruling passion, which they will exhibit, in whatever circumstances they may be placed. The assertion, too, has all the authority of a long established maxim. Even in the agonies of death, the ruling passion of the man is often seen; much more in the midst of health and prosperous activity.

Now, christian reader, what if you were to try yourself by this maxim? No doubt you exhibit plainly to the world, a ruling passion of some kind or other. What is it? Is it riches, honour, personal ease, sensual or intellectual enjoyment? Or is it, in truth, the love of God, which passeth knowledge, and which is seen to lift you up above the frowns and flatteries and entanglements of this world?

A man will make great sacrifices; will spend & be spent; will "rise up early, sit up late, and eat the bread of carefulness," in compliance with the dictates of his ruling passion. Reader, are you thus industrious, persevering, self-denying? What object, then, are you thus pursuing? No excuses. No *ifs* or *ands* about the matter. The principle is a perfectly plain one. What definite object is thus seen to engross your energies, and engage your supreme affections?

If we would be honest and faithful as to this matter, and bring our consciences home to the scripture test, there would be little room to doubt respecting our own state in reference to spiritual things. The truth would soon appear. We are too apt to derive our ideas of the religion of the bible from a wrong interpretation of the imperfect lives of professing Christians.—The bible warns us against this error, and with the greatest reason. The Saviour once said in reference to certain professors, "And five of them were wise, and five were foolish."

Lights.—Christians are set forth as lights of the world, to act upon the surrounding darkness; and in this respect, how important that they exhibit the true light, and not the mere glimmerings of a bewildering taper. At the same time, each of these lights must be fed directly from the great Fountain, and not by each other.—They are not designed chiefly to act upon each other by rays which are mutually borrowed and returned, but to act directly under the influence of divine illumination, as lamps in a dark place, to guide the benighted traveller. How many of us, as christian brethren, are thus acting? Would it now be safe for the bewildered, impenitent multitude to follow us? Would they see in us the true light; the light of faith, of penitence, of holy love, humility, meekness, patience, charity, and every christian grace? If not, whither are we leading them? "Ye are the light of the world; but if the light that is in you be darkness, HOW GREAT is that darkness!"

Restitution.—Those, who, before their conversion, lived in habits of dishonesty with their fellow-creatures, are solemnly bound to do all in their power to make restitution: But when a professed Christian has in any measure fallen into the same snare, and contracted a load of guilt upon his soul, how is the weight of obligation increased. A single instance, recently related to us by a gentleman who knew all the circumstances, is directly in point.

A young man of high family connexions, who had some time previous made a profession of religion, was employed in a distinguished commercial house in one of the cities on this side of the Atlantic. Tho' in circumstances of temptation, his conduct for a long period was strictly exemplary; and when, after a while, small sums of money began to be missing, the young man was altogether above suspicion; but was at last, with much difficulty, detected, and brought to confess privately the crimes of this nature, which he had commited there and in the neigh-

bourhood. For the reputation of his family, the thing was immediately hushed up, and the young man "sent to make his fortune," in another quarter of the world, among trans-atlantic strangers, where the thing would never be known. There he sought for peace of conscience, but sought in vain; though in the judgment of charity he had repented of his wickedness, he had no joyful sense of pardon. The light of God's countenance was not restored.—The man was altogether miserable. He felt as it were the very burnings of the pit within him. Something remained to be done. Repentance required something besides sorrow of heart, and future amendment. From the farthest corner of Europe he came back to the city where he had so disgraced his profession by his crimes, for the sole purpose of making *public confession*.—His crimes had been disclosed, and before he reached the place, he was admonished that disgrace and imprisonment awaited him. For these he cared not. His heart was completely humbled. Family pride and self-esteem had lost their power. He hurried to the clergyman's house, prepared in writing a humble, full and particular confession of his crimes, to be read in public on the following Sabbath. Even this did not satisfy him. Wherever he had wronged any man, he sent him a special message, begging permission to come in person and make his confession, and engaging to the utmost of his ability to make restitution. This done, his peace of mind was restored. His load of guilt was removed, and once more he appeared to lead the humble, unspotted life of the Christian. Such extreme cases as these, are doubtless rare; yet one may see from it the importance of a principle, which is equally apparent in smaller matters.

The Catholics.—The good people of this country, who have been so much alarmed about the increase of catholic influence, cannot but look upon the state of Europe at the present moment, with mingled emotions of wonder and anxiety. The power of the Pope is beginning to shake to its very centre. Is it now about to be destroyed? Is the grand catastrophe near at hand? or is he only receiving a deadly wound, which will again be healed? The sudden and unparalleled revolution of France, has thrown a blazing torch into all the catholic dominions. These, as the bible is true, will certainly be overthrown, and with them, also, the dominions of the false prophet. The time when, is known only to the Ruler of the Universe. So far, however, as we may judge from present appearances, the catholic countries of Europe are about to be thrown open for the admission of a purer gospel. The whole nation of France is open for the efforts of evangelical Christians. The opportunity thus afforded, we trust, will not be lost. The same may soon, perhaps, be said of Spain and Portugal, and the catholic portions of Germany. But for the present, things are too unsettled to allow us to predict with confidence.

Rev. Mr. Penney's congregation of Rochester, (presbyterian), having vacated their house of worship, on account of the disaster which recently befel it, have been invited to worship with one of the episcopalian congregations, till they can be otherwise accommodated. The two congregations now meet together, each enjoying in turn the privilege of listening to its own pastor. These episcopalian brethren (evangelical) are friendly to the work of grace which prevails in that village, and numbers in their own connection, we understand, have been participants.

Ordination.—On Wednesday the 10th inst. Rev. *Daniel C. Axtell* was ordained and installed pastor of the second presbyterian church in Auburn. Sermon by Rev. Mr. Phelps, of Geneva; charge to the pastor, by Rev. Dr. Richards, of Auburn; and charge to the congregation, by Rev. Mr. Stow, of Elbridge.

Three Days' Meeting.—A three days' meeting will be held at Vernon village, at the church of Rev. Mr. Garrison, to commence this week, on Thursday, at 2 o'clock, P. M.

From the Rochester Observer.

WE FEAR IT WILL STOP THE REVIVAL!

Mr. Editor—There is a notion, which, I believe, is somewhat prevalent among professors of religion, in regard to revivals, which ought to be exploded. It is this; that in attending to the general objects of benevolence, and public movements of the day, to promote the cause of Christ, we endanger the progress of the revival The following fact, which has come to my knowledge, may help to expose the fallacy of such an opinion:—

An agent of the R. T. Society informed me that he called not long since at one of our principal villages, when there was a revival of religion, and proposed to form a Tract Society in the place. But his proposition was at first very coldly received. He was told that he must say nothing upon the subject, as it would draw off the attention of the people from the revival and stop its progress. He was compelled for a time to be almost silent upon it, but he was unwilling to leave the place until he had accomplished the object of his visit. He accordingly improved every opportunity to converse with the leading Christians in the place upon the subject, to remove their great objection. They were in favour of Tract Societies, but thought that was not the time to organise one. They would attend to it after the revival was past. O, then, said the agent, you are *calculating* that the revival will stop. How *soon* do you *intend* to grieve away the Spirit, so that you will be ready to attend to this good object? This silenced their objection. They saw the folly of it. A meeting for the object was called. It was numerously attended, and proved a deeply solemn and interesting meeting. A flourishing Society was organised, and the meeting tended obviously to promote the work of God in the place. Those who opposed the object were convinced of their error; and now they were heard to say to the agent—If you want to establish a Tract Society, come in a time of revival.

Let those Christians who are living in places where there is a revival, and who are afraid of hindering the work by getting up petitions to Congress on the subject of Sabbath mails, think on this. A.

POLITICAL.

FOREIGN.

London papers to the 15th, and Paris papers to the 19th of October, were received at New-York, on Wednesday last.

The Netherlands.—It appears that an arrangement was likely to be effected between the Dutch and the Belgians. Commissioners have met to settle the terms. It is said that the King has consented to conform to most of the demands of the Belgians, and that the latter meet with such difficulty in the organisation of a separate government, that they will now consent to receive the Prince of Orange as their governor.

The report received by former arrivals, that Prussian troops had entered Belgium, is not confirmed. In fact, there was no authority for the report. The London Courier denies that England had been called upon to interfere in the affairs of Belgium.

The Courier Francais, of the 16th October, says:—"We are assured that France, Prussia, and Austria have come to an understanding upon the principal points, and will act in concert to accomplish a desirable termination of the crisis which agitates the Netherlands."

The Journal du Nord has the following:—"The French government has declared the strictest neutrality in the affairs of Belgium, and will not interfere with them either directly or indirectly. To this effect, orders have been given to all the authorities on the frontier to prevent any invasion of this resolution, and consequently a detachment of gendarmes has been placed under the orders of the officer commanding the brigade at Valenciennes, not only to maintain order there, but to prevent the natives of France from passing into Belgium by the cross roads. Equally strict orders have been issued to search for arms destined to the same purpose, and already four chests have been seized at Douchy, and nine at Valenciennes."

The Courier des Pays Bas advises the Prince of Orange to dissolve his pretended government—his pretended ministry; hoist Belgian colours; purge Antwerp and Maestricht of the presence of the Dutch; return himself for a time to the rank of a private citizen, and permit the province of Limbourg and Antwerp to proceed freely to the choice of deputies in the National Congress.

France.—Letters were received from Havre, on the day that the vessel bringing the French papers sailed, stating that there were serious disturbances in Paris among the people, who desired to have the punishment of death executed on Polignac and his associates. They appeared to be determined to accomplish their purpose, and were exasperated against those who are in favour of an abolition of the punishment of death. The populace parade the streets, shouting, "Death to the Ministers," "Death to Polignac." The national guard were under arms. There is no reason to apprehend permanent inconvenience from their movements.

The Emperor Nicholas has formally acknowledged the new French government.

According to a list drawn up at the office of the Minister of War, the number of officers who have resigned their commissions, or forfeited them by refusing to take the oath, amounts to more than sixteen hundred. It is reported that insubordination has broken out in a regiment quartered not many leagues from Paris, that many of the soldiers have refused to obey their officers, and have deserted and dispersed themselves about the country. Orders have been given at the barriers of Paris, to arrest such of them as may attempt to enter the city.—*Quotidienne.*

Spain.—A London paper of the 15th October says, that Paris papers contain "no intelligence of moment relating to French affairs, beyond what is already known. But if we were to believe the intelligence from Spain, a civil war is fast approaching. A complete system of terror is put in practice, which subjects persons to death implicated in devising plans of establishing a different form of government. We are told that the effect intended does not work its purpose; but, on the contrary, the public are indignant at the decree. The King is fearful of the *royalist* volunteers. Indeed he seems surrounded by dangers."

This information is confirmed by the following private correspondence:—

"*Madrid, Oct.* 4.—The civil war which threatens us, is fast approaching. The government, for some time perplexed and uncertain, is now bent on the adoption of a complete system of terror. This is equally employed against the Liberals and the Apostolics. Our Gazette of Saturday contains the most bloody and savage decree, by which his majesty declares subjected to the pain of death, any of his subjects implicated in plans directed to the establishment of a different form of government, or to the facilitating to emigrants the means of accomplishing a similar object, or giving them advice, or any sort of communication contrary to the views of his majesty's government. This sanguinary decree has produced a very different effect to the one intended by the government; it has been received with scorn and indignation, and works powerfully in the public mind towards the desire of a change."

Col. Valdez, who was at Bayonne, has entered Spain with a detachment of emigrants, where, it is reported, he was well received by the inhabitants. He immediately addressed a proclamation to the Spanish troops. What appears to have determined this movement is the order given to send the emigrants into the interior. It is probable that all the refugees who are upon the line of the Pyrenees will march into Spain, and that in a few days we shall receive important news from the peninsula.

Russia.—A report of a general insurrection of the Ukraine, Esthonia, Red Russia, Poland, and a part of Livonia, has been the general topic of conversation in many political circles.—It was said that the peasantry in these countries had taken up arms to overthrow the feudal system, and that the Russian government was sending troops towards the disturbed districts, in order to stop the explosion. The Berlin journals also admit that an extraordinary fermentation reigns in the Grand Duchy of Posen, (Prussian Poland), and that the government has been compelled to take very strict precautionary measures to prevent the possibility of an insurrection.—*Jour. du Paris.*

London, Oct. 15.—It is now definitely settled that Charles X will leave Lulworth in a few days, to occupy Holyrood, his ancient residence. A steam-boat is expected at Poole, to transport his baggage and such of the persons in his suite as may prefer a sea voyage.

DOMESTIC.

Governor's Vote.—From the returns received and heretofore published, we make the majority for Throop to be *eight thousand five hundred and thirty-one.* The official canvass will vary this but very little.—*Alb. D. Adv.*

First Treaty with the Porte.—Mr. Rhind, commissioner to Turkey, has arrived in this city from Smyrna, in the brig Phebe-Ann, and brought with him an important commercial treaty which he negociated while at Constantinople. Hitherto the Sublime Porte has treated all our overtures very cavalierly; but the lessons he has received from Russia have humbled the spirit of the "brother to the sun and moon," and he has perhaps thought it advisable, as a matter of policy, to cultivate the good will of America. The presence of an effective U. States squadron in the Mediterranean, from which he occasionally receives some information by his cruisers, may have had a salutary effect on his majesty's determination. This treaty will prove of considerable value to the United States, inasmuch as it will place our terms of commercial intercouse with the countries bordering on the Levant and the Black sea upon the same footing as that of other nations, that have been favoured by the Turks for at least a century past.—*N. Y. Ev. Journal.*

Salem Trials.—The trial of *Joseph J Knapp*, Jun. commenced at Salem, on Tuesday the 16th inst. and ended on Saturday morning; when the jury returned a verdict of *guilty.* He was convicted on his own written confession, which was a full one, and from which it appears, that he employed Richard Crowninshield (who afterwards committed suicide in prison) to murder Mr. White, and paid him one hundred five franc pieces, which he had recently received from the West Indies; and that John J. Knapp (whose conviction and execution have already taken place) accompanied Crowninshield to the neighbourhood of Mr. White's house, where he waited until the deed was perpetrated; when they left the place and separated. The introduction of this testimony was earnestly opposed by the prisoner's counsel, on the ground that the confession was made under a stipulation on the part of the government, that the prisoner should not be prosecuted for the murder. On the other hand, it was insisted, by the attorney general, that the promise of impunity by the government, was also on condition that the prisoner should become a witness at the trial of his accomplices. His mind was therefore left free and unbiassed, and he had no temptation to swerve from the truth. The prisoner had since been called to testify, and had refused, and the government had therefore redeemed its pledge.—Several authorities were also produced, to show that where an individual makes a confession, and so induces the apprehension of his accomplices, and chooses afterwards to withhold his testimony, and deny his guilt, he was liable to be convicted on his own confession. The court decided that the confession should be read to the jury; and no further evidence being necessary to establish the prisoner's guilt, he was of course convicted. The long time which the trial occupied, was caused by the discussion of questions of law respecting the admission of evidence, and the addresses of the counsel to the jury.

On Friday, after the preceding cause had been given to the jury, *George Crowninshield* was placed at the bar, and on his indictment being read, he replied, "Not guilty, so help me God." Joseph Knapp does not implicate George in his confession, except that he says the first proposition to murder Mr. White was made to him, who replied he would not mind stabbing the old man on the road to his farm, or in the street, but he would not do it in the house. A number of witnesses were examined; but the trial terminated on Monday, in his acquittal.

Another indictment was then read, charging the prisoner with *misprision of felony.* His counsel was desirous of proceeding at once with the trial; but the court deemed it improper to commit the case to the same jury which had just acquitted him upon another charge, and postponed the trial to the 23d inst. The prisoner was then ordered to recognise himself, with one surety, in the sum of five hundred dollars, and was released.

On Tuesday afternoon, sentence of death was pronounced on Joseph J. Knapp, Jun. The day for his execution will be appointed by the Governor and council.

Richard Crowinshield, Jr.—The following are literal and exact copies of the papers left by R. C. Jr. in his cell at the time he hanged himself on the 5th of June. These papers, as well as the act of suicide, are a strong and satisfactory confession of his guilt:—

"*Salem, June 15th*, 1830.

"*Dear Father*—These are the last lines from your undutiful son, that has disregarded your chaste moral precepts, that have been always bountifully bestowed on the unfortunate being that will, ere you receive this, cease to exist. My last request is, that you will have my body decently buried, and protected from the dissecting knife, and may the blessings of God rest upon you. Farewell.

"RICH'D CROWNINSHIELD, Jr."

Superscribed—"To RICH'D CROWNINSHIELD, Esq. Danvers, Mass."

"*Salem, June 15th*, 1830.

"*Dear Brother*—May God and your innocence guide you safe through this trial. Had I taken your advice, I would still enjoy life, liberty, and a clear conscience. But I have not, and perceive my case to be hopeless; therefore I come to the determination to deprive them of the pleasure of beholding me publicly executed, as after I am condemned they will not give me an opportunity, and may God forgive me. George, this is an awful warning to you, and I hope it will be the means of reforming many, to virtue. Albeit, they may meet with success at the commencement of vice, it is short lived, and sooner or later, if they persist in it, they will meet with a similar fate to mine.—Oh! George forgive me for what I have caused you and others to suffer on my account, and my last benediction rests upon you. A long, a last adieu.

"RICHM CROWNINSHIELD, JUN."

Superscribed—"To GEORGE CROWNINSHIELD."

Celebration in New York.—A meeting was held in the city of New York, on the 12th inst. Ex President Monroe, chairman, assisted by Albert Gallatin and Walter Browne, Esqs. at which it was resolved, "that the 25th day of November, being the anniversary of the evacuation of this city in 1783, be fixed upon to commemorate the glorious results of the French revolution, and that a procession of the workingmen, artisans, mechanics, charitable and literary societies, and other citizens, be recommended on that day." Committees were appointed to prepare an address to the French people, to appoint an orator, and a marshal of the day; and a committee of fifty citizens, to make the necessary arrangements. It is expected that the celebration will be the most splendid ever witnessed in that city.

Address delivered before the Jefferson County Agricultural Society, at the Annual Cattle Show, 28th September, 1830. *By V. Le Ray de Chaumont.*—We have perused this production with no common pleasure. Though we are not farmers, and know but little about the practical subjects of which this address treats, yet its interesting style, and the happy manner in which the matters of which it speaks are handled, are such as irresistibly engaged our attention, and cannot but produce the highest interest in those who read it. If all the addresses delivered at the anniversaries of agricultural societies, when they were in their glory, (which, alas, is not the case now), had been of the character of this, we have not a doubt that those associations, which contributed so much to the prosperity of our farming interests, would now be in the full tide of successful experiment.

The agricultural society of Jefferson county is the second in age in the state, and is the only one which now is in existence. This is a proof of the judicious manner in which it has been managed, and is an evidence of the benefits which must have resulted from its exertions.

Besides the ordinary business of agriculture to which this address has reference, it treats of matters equally interesting to the public. One particularly engaged our attention: It is that in which the author speaks of intemperance.—We have long been of opinion, that if the lighter French wines could be introduced among us, sobriety would be promoted. This address has some able remarks in relation to this matter, which fully coincide with our views; and its suggestions as to the culture of the grape are valuable, and must command the attention of the American people. We doubt not that the Jefferson society, under the guidance of such a man as penned this address, will infinitely advance the great and the primary object of temperance. It is gratifying to the philanthropist to see this society turn its attention to this vital and engrossing subject; and we may hope that the most benign consequences will be the result.—*Alb. D. Advertiser.*

Militia.—A convention of officers of the western part of this state, was held on the 12th inst. pursuant to notice, in Canandaigua. Maj. Gen. Hubbard, of Rochester, was appointed chairman, and Lieut. E. S. Cobb, of Canandaigua, secretary. The following are among the resolutions:—"That instead of amending the present, an entire new system should be adopted, having in view the following particulars:—1st. The enrolment and ultimate arming of all able-bodied free white male citizens, between the ages of 18 and 45; 2d. The exemption from military service in time of peace, of the great body of the militia: 3d. The effectual instruction and disciplining of the *officers* of the different corps."

They appointed a state convention of general officers, to be held at Bagg's tavern, in Utica, on the 13th December, to consider further on this important subject.

The Cherokees.—The two houses of the Cherokee General Council adjourned on the 24th ult. after a session of above two weeks. The speech of the Principal Chief, John Ross, and the correspondence with the Special Agent, are the most interesting documents.

In a note addressed to the Special Agent, on the 22d October, John Ross says—"The General Council have deliberated on the subject of your propositions, submitted through me for their consideration, and the enclosed document contains the result. The Cherokees have long since come to the conclusion never again to cede *another foot* of land; and of this determination there is abundant evidence to be found among the public documents in the offices of the general government. The President was addressed upon this subject fully at Nashville last summer, through the agent; and they now only ask from the general government the protection of those rights which have been solemnly guaranteed to them under former treaties. The offer of new guaranties can be no inducement to treat."

More Trouble in the Cherokee Country, not from a new source.—The Cherokee Phœnix of the 30th ult. contains the following article:—

"During the latter part of the first week of the council, a gentleman by the name of Bogan, from Gwinnett county, Georgia, was at this place, engaged, as he said, in taking a census under an act of Congress. As this act, and the constitution of the United States, expressly exclude *Indians not taxed*, we felt but very little inclination to assist him. He met but a poor success here. It appears on his return home, he was arrested by the United States troops, after being stabbed in the breast by a bayonet. This was done at Philips's, on the Alabama road, where, we are told, he spoke rather harshly of the conduct of the troops towards the intruders, declaring that he would not allow himself to be taken prisoner by them, for they were but a set of robbers; that if they did take him, he would take them in turn, by collecting the militia of Gwinnett county; and if one county would not do, he would muster six. A lieutenant heard all this, and soon after had him arrested. So the report goes, which we presume is substantially correct. It appears Mr. Bogan has been up to his word in some respects; for a gentleman who left Laurenceville last Monday, says that a company was about to be formed in the county of Gwinnett, for the arrest of all those men by whom he was taken. We shall soon know the result."

Lotteries.—The grand jury of New-York have presented to the common council of that city, the "great and growing evils of lotteries." They say that "they are carried on to an extent beyond the calculation of those who have not paid particular attention to the subject. From the examination the jury have been able to make, they find that from the 12th August last to the 10th of November inst. fourteen lotteries have been drawn, viz:—

Three, with 124,000 tickets at $8, scheme price,	$992,000
Eleven, with 375,000 tickets, at $4, scheme price,	1,504,000
500,000	$2,496,000

"As lotteries are drawn once in every week, by this ratio there would be for the year fifty-two lotteries drawn, with about 1,857,000 tickets, and amounting to about *nine million two hundred and seventy thousand dollars.* The deduction of fifteen per cent, on this sum, is $1,390,000. The usual profit of the vender over the scheme price is one dollar for each ticket, being 1,857,000. As there is much apparent mystery in drawing lotteries, the grand jury are not able to state with precision the amount of money paid weekly or yearly for tickets in this city, nor the profits that are realised to those who are engaged in selling them, or in drawing the lotteries. The calculations above rest upon the facts contained in the schemes as published. If they are defective, it may be shown by those immediately interested in them. Enough may be ascertained upon either ground, to show that lotteries, as now managed, are an evil of the most alarming nature, both in a moral and pecuniary point of view."

Royal Courtesy.—During the residence of the Duke of Orleans as an exile in this country, he spent a week at Canandaigua, in this state, where he was hospitably entertained at the house of Mr. Morris. Mr. John Greig, a respectable Scotch gentleman, who had for some time resided in Canandaigua, left there last spring, on a visit to his native land, by the way of France, and was furnished with a letter of introduction from Mr. Morris to the Duke. On the arrival of Mr. G. in Paris, the Duke had become a King. The letter was however sent to the palace, where it was no sooner read, than an officer of rank was despatched for Mr. Greig, who was very kindly received, and on his departure warmly invited to make his home at the palace on his return from Scotland.—*Jour. of Commerce.*

A letter from Paris, dated 7th ult. states, that a large party of American gentlemen, with their ladies, have been invited to the palace of Louis Philip, who with his Queen gave them a very flattering reception. Gen. LaFayette prepared the list of invited guests, at the express desire of the King.—*Bost. Gaz.*

Outrage Contradicted.—We are most happy to learn that the outrages alledged to have been committed by the Dutch troops in the attack upon Brussels, have proved upon investigation to be entirely false. Proud as we are of the fame of our ancestors of Holland, we felt the blush of shame and indignation rising at the tale of the brutalities and murders alledged to have been perpetrated in an English female boarding school. It is with proportionate gratification that we ascertain that the whole is an entirely groundless fabrication, got up for effect, by an English clergyman named *Kinsey*, a resident of Brussels. What his motive for such wickedness could have been we are at a loss to divine.—*Alb. D. Adv.*

Glen's Falls Feeder.—For the last last three years, our citizens and those of Warren county have been anxiously desiring the completion of this work. We have now the pleasure to state that on Friday last, a boat passed from Glen's Falls to Fort-Edward, in good style, through all the thirteen locks.—*Sandy Hill Politician.*

Satinetts.—We observe, says the Boston Courier, in the Halifax Recorder, of Oct. 23, a person advertises, as just received from Liverpool, "100 pieces of satinetts, assorted colours, which will be found *equal to the American.*" This is a novel style of puffing off English manufactured goods, but one, we dare say, that the venders find expedient, if not necessary.

Canal Commerce.—The Albany Daily Advertiser says—"Cleared at the collector's office, Albany, on Saturday the 13th inst. eighty-two boats, with merchandise and sundries for the north and west; and arrived same day, fifty-nine boats, with wheat, flour and ashes.

Aristocracy of the Skin.—According to Paris papers for September, the condition of the free coloured population of Gaudaloupe and Martinique had been taken into consideration by the Chamber of Deputies. M. Alex. Laborde urged the necessity, now that they were moderating all aristocracies, to moderate "the most stupid of them all—the aristocracy of skin."

New York.—There are about thirty stages in the city of New-York, running every fifteen minutes from Wall street to Greenwich, which transport about 100,000 passengers a year.

Splendid Poverty.—The new poor house of Philadelphia, is estimated by the architect, to cost between 300 and $400,000.

Seventeen wives, and nine husbands, applied to the supreme court of Rhode-Island, lately sitting at Providence, for divorces. Seven were granted, two rejected, and the rest continued to the next term.

It is said that 160,000 bodies have been deposited in the cemetry surrounding Trinity church, New-York, since the land was ceded by the corporation of the city, in 1702.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 8th October, to the 16th November, 1830.

Whitesboro'—Pres. Ch'h, collection after sermon by Mr. Dibble, as an outfit for missionaries to the Sandwich islands, $21 97
A box of clothing for the Seneca mission, not estimated.

Steuben—1st Welch Cong. Soc'y, for the Sandwich isl'ds, by Rev. Mr. Roberts, 15 54

Vernon—Pres. Society, for the Sandwich islands, 22.10, by Rev. Mr. Garrison: Female Soc'y, by Mrs. Bronson, 5.87, 27 97

Rome—A collection, Sept. 11th, 30.82: Do. October 11th, for the Sandwich islands, 19 03, by Wm. Wright, treas'r, 49 85

From the Female Miss. Society, Wright's settlement, a box of clothing, for the Mackinaw station, by Mrs. A. E. Butts, sec'ry, estimated at 18.94.

LaFayette—Mr. John Spore, a member of the Seceder church in Kortright, 5 00

Clinton—Collection in the Cong. Church and Soc'y, as an outfit for the missionaries to the Sandwich islands, 57.36: From a female, 2, by Dr. Hastings, 59 36

New Hartford—A collection in Rev. Mr. Coe's cong. as an outfit for the missionaries to the Sandwich islands, 19 38; From a friend of missions, 23: From another, 4: From another, 2, 48 38

Russia—A collection in the Pres. Cong. for the Sandwich islands, 4 37

Trenton Village—A collection in the Pres. Ch'h and Soc'y, as an outfit for the missionaries to the Sandwich islands, by Rev. Mr. Foot, 7 23

Westmoreland—1st Cong. Ch'h and Society, for the Sandwich islands, by Rev. Mr. Crane, 25 00

Paris Hill—A box and a chest of sundries, consigned to Dr. G. P. Judd, at the Sandwich islands.

Camden—From the Ladies, a box of clothing, for the Green Bay mission, estimated at 54 20.

Trenton & Deerfield—From the Ladies, thirty six woollen shawls, for Rev. Mr. Ferry's scholars at Mackinaw, by Deacon Younglove.

Perry-Centre—Mon. con. by T. Howard, 15 16

Bridgewater—Mon. con. 5.50: A collection, as an outfit for the missionaries to the Sandwich islands, 4.50, by Mr. J. Marsh, 10 00

Holland Patent—Wethersfield street, by J. W. Wolcott, 5 00

Augusta—A collection, for an outfit for the missionaries to the Sandwich islands, by Rev. Mr. Hull, 18 00

Redfield—Mon. con. by Mr. Johnson, 3 00

Utica—Gent. For. Miss. Association of the 1st Pres. Soc'y, by M. Bagg, Tr, 21 61
From a friend of missions, unknown, 3 00

Amount of cash, $340 44

ABIJAH THOMAS, *Agent.*

DEATHS.

At Watertown, Jefferson county, on Saturday evening the 20th inst. Mrs. *Alida M. Boardman*, wife of Rev. George S. Boardman, and daughter of Col. Derick Lane, of Troy, aged 23. She made a public profession of religion at the early age of fourteen, and found the Lord ever true to his promises, even unto the end. She died with an unwavering reliance in the Lord her righteousness, and without a cloud to interfere between her and the Saviour.

At New-Brunswick, N. Y. on the 17th inst. *Joseph Nelson*, D. D. late professor in Rutgers college, aged 48. Mr. Nelson was for many years a teacher in the city of New-York, which occupation he took up after being deprived of his sight; and, was eminent as a disciplinarian, for his correct scholarship, and for his excellent mode of instruction in all the niceties of the ancient languages.

In Clermont, Columbia co. on the 7th inst. Dr. *Thomas Brodhead*, aged 67.

At Mobile, on the 18th ult. after a short and severe illness, Capt. *Seth Stoddard*, aged 49: a native of Massachusetts, for the last ten years a resident of Mobile.

In England, Rev. *Benjamin Scott*, vicar of Bideford, and youngest son of the late Rev. Thomas Scott, of Aston-Sanford, aged 42.

POETRY OF THE HEBREWS.

JUST published, and for sale, by HASTINGS & TRACY, No. 94, Genesee street, *A Discourse on the Structure of the Poetry of the Hebrews:* By Alexander Dwyer, A. M. T. C. D.

By the waters of Babylon—there we sat down;
Yea, we shed tears, as we remembered Zion:
On the willows in the midst of it we suspended our harps:
For, there, they who took us captive asked of us the words of a song;
And they who spoiled us [required] mirth:—
'Sing for us [part] of a song of Zion.'—
'How shall we sing the song of Jehovah in a foreign land?' Psalm cxxxvii. 1—4.

Utica, Nov. 23, 1830.

NEW BOOKS & STATIONARY.

HASTINGS & TRACY, No. 94, Genesee street, have just received an extensive assortment of BOOKS & STATIONARY, among which are the following:—

Douglass on the advancement of Society in Knowledge & Religion, Stuart's Essays on Future Punishment, Lectures on the Gospel of St. Matthew, by Bishop Porteus, Wardlaw on Prayer, Essay on the Hieroglyphical System of Champollion, Biblical Theology, by Storrs & Flatt, Wood on Inspiration, Professor Stuart's Letters to Dr. Channing on Religious Liberty, Dwight's Psalms and Hymns, (large edition), Memoirs of Rev. Levi Parsons, Missionary to Palestine, Payson's Sermons, James' Church Member's Guide, Paley's Theology illustrated, Gibbs' Hebrew Lexicon, Stuart's Hebrew Grammar, Daily Food for Christians, Edwards on Revivals, Hopkins' System of Divinity, Dwight's Theology, Advice to a Young Christian, Foster on Decision of Character, Gaston's Collections, Davies' Sermons, Hannah's Baptist Assistant, Family Monitor, Cecil's Remains, &c. &c.

They have also just received the following valuable Classical, Medical, and Miscellaneous Books:—

Newman's Rhetoric, Ancient Atlas, Crabb's Dictionary, Letters to married Ladies, Correspondence of Vice-Admiral Collingwood, with a Memoir of his Life, Visit to Greece and Constantinople, in 1827 & 28, by Henry A. V. Post, one of the Agents of the New-York Greek Committee, The Atlantic Souvenir, for 1831, The Token, do. The Pearl, do. The Youth's Keepsake, do. Wilbur's Lexicon of Useful Knowledge, Crabb's Synonymes, Frugal Housewife, Speeches on the Indian Bill, Polyglot Greek Testament, Lexicon, & Concordance, Greves' Lexicon, Kaines' Elements, Alison on Taste, (a new and elegant edition), Charles XII. in French, Dyspeptic's Monitor, Cooper's Surgical Dictionary, Do. Practical Do. Horner's Special Anatomy, Casenave on Diseases of the Skin, Clark on the Diseases of Females, &c.

They have also the following for Infant Schools:—

Infant School Cards, Infant School Manual, Little Grammarian, Child's Song-Book, &c.

Also, Ryan's Astronomy, (new ed.), Blair's Catechism, Pocket Almanacks, Prints, &c. &c.

Likewise, an assortment of STATIONARY, comprising most of the articles required in this market, many of which are of a superior quality.

Utica, Nov. 15th, 1830.

MR. CUSHMAN, being about to leave Utica, wishes to let the House where he resides, corner of Mary and Second streets, till May next. Rent very low. Enquire of Mr. Alexander Seymour.

Utica, Nov. 16, 1830.

WINES, ON COMMISSION.
MARSEILLES, MADEIRA, SICILY, AND RHENISH WINES.

PARKER & HASTINGS, agents for Tubeuf & Privat, Marseilles, and Gracie, Prime & Co. New-York, offer for sale the above Wines, in any quantities, and at New-York prices. Country dealers are particularly invited to call and examine them.

Utica, Nov. 16, 1830. 46

WHOLESALE & RETAIL
BOOT AND SHOE STORE.

BARTHOLOMEW & DOUGLASS, respectfully inform their Friends and the Public generally, that they have taken the Store on the corner of Genesee and Liberty streets, opposite the National Hotel, where they will keep constantly on hand, a complete assortment of Gentlemen's and Ladies' Boots and Shoes, which they warrant to be of the best quality. For taste and fashion, they are not to be surpassed by any in the state.

Utica, Nov. 16, 1830. 3m46

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS.

Utica, Nov. 1, 1830. 44

CLINTON FEMALE SEMINARY.

THE Winter Term of this Institution will commence on Thursday the 18th of November. Terms as usual.

Clinton, Oct. 22, 1830. 45w4

HOUSES TO LET.

A BRICK House on Lansing street, two wood Houses on Varick street, and one on Whitesboro' street. Also, the new Brick Store, No. 76, Genesee street.—Enquire of PARKER & HASTINGS.

Utica, Oct. 26, 1830. 43

JAMES DANA & CO.

ARE now receiving, direct from England, their fall supplies of HARDWARE, CUTLERY, SADDLERY, and CABINET WARES; which they offer wholesale and retail, on very advantageous terms to purchasers. Their assortment will be found very general, and well selected. *Utica, Oct.* 12, 1830. 41w6

BRASS ANDIRONS, SHOVELS & TONGS, Tea-Trays, Knives and Forks, Hollow-Ware, and almost every article in the Hardware Line for housekeeping, will be found very low, at the store of JAMES DANA & Co. 88, Genesee street.

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar.
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct.* 5, 1830. 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and 1 qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champagne,
20 " Claret, do. on draught,
A few dozen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40

WINES.

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

POETRY AND MUSIC.

From the Christian Watchman.

THE INFIDELS:

Suggested by reading an account of the efforts of Voltaire, Diderot, and D'Alembert, to promote infidelity, and of their death.

NOBLY the wretches laboured. They were men
Of mighty intellect, and pleasant words,
And nicest taste. Like the fresh morning dew,
The outpourings of their minds came o'er the world,
Soothing affliction's wail. They lighted up
The joys that godlike reason loves to kindle
From its own glowing fires. The sparkling cup
They furnish'd, was full of charms. They gather'd
Within their powerful grasp the glorious things
That earth can boast, and pour'd them out at once,
As if to overwhelm the wondering world.

But there was hidden in the glistening dews,
That shone and sparkled so invitingly,
A noxious adder's tongue. There was a charm;
But ah! it charm'd men on to final ruin.
A brilliant flame burnt brightly on the world;
But 'twas a feverish heat, that warm'd the wretch
To make him sleep more sound. The glorious things
They lavish'd so profusely were but honey,
To deceive men, while they drank the poison.

Yet there was coming on an awful day,
A day of retribution. With long life
They scorned to do the work of life. At length
The sun hasten'd to set. The full-orb'd moon
Went down in blood; and raven-night spread out
Her thickest cloud to shut the tragedy
Of the expiring champions. They died
As dies the brute. As dies the brute? Ah! no;
More fearful; more tremendous were the views
That open'd to their eyes, when on the world
They clos'd them up forever. O! the fears!
The terrors of an angry God, that shook
Their sinking frames. The last hour came on;
Its sands flow'd rapidly away. The men,
Whose words of blasphemy had gone before
To tempt almighty vengeance, shriek'd and died.

MISCELLANEOUS.

From the Scotchman.

AMUSING EXPERIMENT AT THE INFANT SCHOOL.

Having heard that a fresh band of little barbarians were to be admitted into the ranks of the infant school at the Vennel, we went there on Monday, to have an opportunity of comparing the wild fowl with the tamed, and witnessing the magical influence by which Mr. Wilderspin brings order out of confusion. We found the hall crowded with the little candidates and their parents. As sixty-four infants were admitted, our readers may imagine the scene that ensued, when the *mammies* were requested to withdraw, as a necessary step to the commencement of their children's education. We were deafened by the sounds of inconsolable woe from every part of the gallery; and diverted with the composure of the large admixture of infant *civilisation* with which it was stocked. No new comer thought of leaving the gallery; but the whole *sixty-four* sat and roared in their respective places, refusing to be comforted? Mr. Wilderspin's voice was just heard, when he called out, "Now for the experiment. I have never seen it fail yet!" By a *visible* signal, for hearing was impossible, the whole of the *ancients* sprung to their feet, and gave several well measured rounds of clapping of hands. A pause ensued, and the lachrymists were reduced to three; while the mouths and eyes of all the rest opened, and remained for what next should befall.—A song was sung, and time beat, and one voice only was heard weeping. The tears were evidently disappearing from all the other cheeks; for

"The tear on childhood's cheek that flows,
Is like the dew drop on the rose;
When next the summer's breeze comes by,
And waves the bush, the flower is dry."

Again, smith work was to be done, ropes pulled, wood sawed, hands up, behind, before, fingers twittered, and we marked many of the *moderns* attempting to join. The *whole* could now rise up, and sit down by tinkle of bell; and their conciousness of power so delighted the new comers, that most of the faces had relaxed into a smile. Mr. Wilderspin then said, "Now, I shall have no more trouble with the new children; imitation and their trained playfellows will do the rest." On this assurance we came away, just as one unhappy wight softened again, and was by us "left crying." The total number now is 260. We are glad to hear that the subscriptions are prospering; and no wonder, considering the sensation. We have also heard that Leith and Portobello are each contemplating the establishment of an infant school.

EDWARD IRVING.

BY S. T. COLERIDGE.

That he possesses my unqualified esteem as a man, is only saying, that I know him, and am neither blinded by envy or bigotry. But my name has been brought into connexion with his, on points that regard his public ministry; and he himself has publicly distinguished me as his friend on public grounds; and in proof of my confidence in his regard, I have not the least apprehension of forfeiting it by a frank declaration of what I think. Well, then! I have no faith in his prophesyings; small sympathy with his fulminations; and in certain peculiarities of his *theological* system, as distinct from his religious principles, I cannot see my way. But I hold withal, and not the less firmly for these discrepancies in our moods and judgments, that Edward Irving possesses more of the spirit and purposes of the first reformers; that he has more of the head and heart, the life, the unction, and the genial power of Martin Luther, than any man now alive; yea, than any man of this or of the last century. I see in Edward Irving a minister of Christ after the order of St. Paul; and if the points, in which I think him either erroneous, or excessive and *out of bounds*, have been at any time subjects of regret with me, this regret has arisen principally or altogether from the apprehension of their narrowing the sphere of his influence, from the too great probability that they may furnish occasion or pretext for withholding or withdrawing many from those momentous truths, which the age especially needs, and for the enforcement of which he hath been so highly gifted! Finally, my friend's intellect is too instinct with life, too *potential*, to remain stationary; and assuming, as every satisfied believer must be supposed to do, the truth of my own views, I look forward with confident hope to a time, when his soul shall have perfected her victory over the dead letter of the senses, and its apparitions in the sensuous understanding; when the halcyon ideas shall have alit on the surging sea of his conceptions—

"Which then shall quite forget to rave,
While birds of calm sit brooding on the charmed wave." MILTON.

REWARDING EDITORS.

The strength of talent connected with the French newspaper press, is unquestionably without a parallel in any other country. Men of the most powerful minds, and the highest respectability, are to be found in the fraternity of editors, and think it a service equal to their noblest efforts, to enlighten and control the public sentiment. The history of the late revolution proves that their estimate of the importance of this profession was not too high, since to the influence of the *press* may be traced the sublime results which have emancipated thirty millions of people. "It was above all things the liberty of the press," remarks a Paris Journal, "*by which*, and *for which*, the people have achieved such an astonishing victory." And it is the *conductors* of the press, we may add, who have shared most largely, so far as offices are concerned, in the rewards of triumph. We have before us a list of *twenty-seven editors*, who have been called to the management of public affairs, from the Journal des Debates, Le Temps, Le National, Journal de Paris, Courier Francais, Revue Francaise, Revue Britanique, Gazette des Ecoles, and Constitutionel. "In this lottery," to use the language of a London paper, "the greatest number of prizes has been gained by the contributors to the Revue Francaise; two of whom, M. de Gauzot and the Duke de Broglio, are minsters; three prefects; and another, M. Benjamin Constant, is president of the committee of legislation in the council of state. Six great prizes, though equal to the former in value, have also fallen to the share of Le National; and the lowest on the list is the Journal des Debates, which has gained only one prize, that of president of the council of public instruction for M. Villemain, who is likewise member of the council of state."—*Jour. of Commerce.*

LITTLE SINS.

In the fortification of a city or town, all the ramparts are not castles and strong holds; but between fort and fort there is a line drawn, that doth, as it were, join all together and make the place impregnable. So it is in the fortification of the soul by sin. All sins are not strong-holds of Satan; they are the greater and the grosser sins; but between there is a line drawn of smaller sins, so close that you cannot find a breach in it; and by these the heart is fenced against God.—Now, is it nothing that your little sins fill up the void spaces of your lives? Is it nothing that you no where lie open to the force and impression of the Holy Spirit? He, by his convictions, batters the greater and more heinous sins of your lives; but these strong holds of Satan are impregnable, and give him the repulse. He seeks to enter in by the thoughts; but these are so fortified by vanity and earthly-mindedness, and a thousand other follies, that, though they are but little sins, yet swarms of them stop up the passage; and the soul is so full already, that there is no room for the Holy Spirit to enter. *Bishop Hopkins.*

SPIRITUAL CLEANSER.

We have all heard of the *chloride of lime*, which exerts such potent efficacy in purifying atmospheres infected by disease, and in sweetening the channels of putridity. Now what this chemical agent effects in the physical world, the gospel can accomplish in the moral world. Let it be carried into the lanes and dwellings of poverty; into the haunts of vice and wretchedness, and to the dens of inquity. Let the voice of prayer ascend from the abodes of sin, and the sacred song be heard amid scenes of riot and blasphemy, and moral filth and disease will disappear. Nor is this all. The gospel improves the physical condition of the poor, and gives health and purity to the body as well as soul. It seems to deliver the dwellings of the miserable from infection, while it gives health to the mind. You, then, who regard the temporal and eternal welfare of the degraded, carry the gospel to the poor, vicious and depraved, and erect a pool of Bethesda in every neighbourhood of wickedness.—*Evan.*

A SPLENDID SCHEME.

We have just received a pamphlet, entitled "The Report of a Meeting of Workingmen in the city of Wheeling, Va., on forming a Settlement in the State of Illinois," which gives the outlines of an original and extensive plan for that purpose. They propose to procure a large number of subscribers in various parts of the country; to purchase land enough for a county in one body, say thirty or thirty-six miles square; to exclude from their settlement the making or vending of alcoholic or intoxicating liquors, gambling, and many other evils; to form their whole community into a mutual insurance company; to lay off a city in the centre, with admirable regulations and privileges; with a variety of other features which we cannot particularise the present week. The project deserves attention at least as a matter of curiosity; and we shall give a more full account of it hereafter.

FLAGELLATION OF SELFISHNESS.

Some men are so much puffed up with an idea of their own importance, as to imagine they are situated exactly in the centre of the universe, and that all other men and things, according to the law of nature, are revolving at proper distances around themselves.—Every one has seen specimens of such characters, and must have noticed that they are impudent and dogmatic, exactly in proportion as they are ignorant and contemptible. They have no conception of any such thing as magnanimity or generosity, and would willingly see a general conflagration, if they had a reasonable prospect of making a profit out of the ashes. They are ever ready to sacrifice the reputation, wealth, or comfort of their neighbours.—*American Advocate.*

PIGALLE.

It would be difficult to find an anecdote recorded, more honourable to the benevolence of an artist, or indeed of any man, than the following:——Pigalle, the celebrated sculptor, who had laid by twelve *louis d'ors* for a journey from Lyons to Paris, seeing a man who was walking with visible marks of deep-felt sorrow in his countenance, accosted him, and asked if he could in any way relieve him. "Ah, sir," exclaimed the stranger, "for want of ten louis, I must be dragged this evening to a prison, and be separated from my dear wife and helpless children." "Is that all?" said the humane artist; "follow me, I can command the sum you want, and it shall be at your service." A friend who met him next day, asked if he had relieved the distress of this poor man, as was publicly reported in Lyons. "Yes, friend," said Pigalle, "and what a delicious supper did I make last night, upon bread and cheese, with his family, who blessed me at every mouthful they ate, and ever mouthful was moistened with tears of their gratitude!"

John Ross, the principal chief of the Cherokee nation, concludes his late message to the General Council, in the following terms:

"Confiding in the superintending care of a kind Providence, we should not despair, even should we fo ra season be plunged into the cells of the Georgia prisons; means for our deliverance may yet be found. Let us not forget the circumstances related in holy writ, of the safe passage of the children of Israel through the crystal walls of the Red sea, and the fate of their wicked pursuers; let our faith in the unsearchable mysteries of an omnipotent and all-wise Being be unshaken, for in the appearance of impossibilities, there is still hope."

Intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you. Why have you not rendered it a better instrument, to serve Him? Every Christian, in such a country as this, ought to be a well informed man.—*Dr. Wayland's Sermon.*

LITERARY AND SCIENTIFIC.

From the Edinburgh Journal of Science.

CONGRESS OF PHILOSOPHERS.

Account of the great Congress of Philosophers at Berlin, on the 18th of September, 1828.

The existence of a large society of cultivators of the natural sciences, meeting annually at some great capital or some central town of Europe, is a circumstance almost unknown to us, and deserving of our attention, from the important advantages which may arise from it.

About eight years ago, Dr. Okens, of Munich, suggested a plan for an annual meeting of all Germans who cultivate the sciences of medicine and botany. The first meeting, of about forty members, took place at Leipsig, in 1822, and it was successively held at Halle, Wurtsburg, Frankfort on the Maine, Dresden-Mune, Dresden, Munich, and Berlin. All those who had printed a certain number of sheets of their inquiries, were considered as members of this academy.

The great advantages which resulted to those sciences, from the communication of observations from all quarters of Germany, soon induced an extension of the plan, and other departments of natural knowledge were admitted, until at the last meeting the cultivators of pure mathematics were found in the ranks of this academy. Several circumstances independent of the form and constitution of the academy, contributed to give unwonted splendour to the meeting, which took place at Berlin, in the middle of September of the last year.

The office of President, which is annually changed, was assigned to M. Alexander de Humboldt.

Professor Lichtenstein, (director of the museum of zoology), as secretary of the academy, was indefatigable in his attentions, and most ably seconded the wishes of its distinguished President.

On the 18th of September, 1828, there were assembled at Berlin three hundred and seventy-seven members of the academy, whose names and residence (at Berlin) were printed in a small pamphlet, and to each name was affixed a number, to indicate his seat in the great concert room, where the morning meetings took place. Each member was provided with an engraved card of the hall of meeting, on which the numbers of the seats were printed in black ink, so that every person immediately found his own place, and knew where to look for any friend whom he might wish to find.

At the hour appointed, the members being assembled, the galleries and orchestra filled by an assemblage of a large part of the rank and beauty of the capital, and the side boxes occupied by several branches of the royal family, and by the foreign ambassadors, the session of the academy was opened by the eloquent address of the President.

Baron Humboldt's speech was followed by a paper on magnetism, by Professor Oersted, and several other memoirs were then read.

The arrival of so many persons of similar pursuit, (for four hundred and sixty-four members were present), rendered it convenient to have some ordinary, at which those who chose might dine, and introduce their friends and families. This had been foreseen, and his majesty had allowed the immense building used for the exercise of his troops, to be used for this purpose. One third of it was floored on the occasion, and tables were arranged, at which, on one occasion, eight hundred and fifty persons sat down to dinner.

The six succeeding days were occupied in the morning by a meeting of the academy, at which papers of great interest were read. In the afternoon, through the arrangements of M. de Humboldt and M. Liechtenstein, various rooms were appropriated for different sections of the academy. In one, the chemical philosophers attended to some chemical memoir, whilst the botanists assembled in another room, the physiologists in a third, and the natural philosophers in a fourth. Each attended to the reading of papers connected with the several sciences. Thus every member was at liberty to choose that section in which he took most interest at the moment, and had at all times access to the others. The evenings were generally spent at the *soirees* of the *savans*, resident at Berlin, whose hospitality and attentions to their learned brethren of other countries were unbounded. In the morning the collections of natural history, which are rapidly rising into importance, were open to examination, and the various professors and directors assisted the stranger in his inquiries.

A medal was struck, in commemoration of this meeting; and it was proposed that it should form the first of a series, comprising all those persons most celebrated for discoveries in the past and present age.

A DARK DAY IN QUEBEC.

At Quebec, the morning of the 28th October, 1830, was singularly obscure. It was dark to such a degree at 8 o'clock, that many persons just awaking from slumbers prolonged by the darkness, thought the day was merely dawning. From the north-west, to the north, there extended a broad belt of pale yellow light, having its upper outline curved as that of the Aurora Borealis usually is—that is, conformably to the convexity of the earth. This luminous band differed in position from the aurora, in having less extension towards the east, and more towards the west, and in consisting of a steady instead of coruscating light. The atmosphere all around was of such obscurity, as to render that light, from contrast, the more vivid. When in three quarters of an hour the ascendancy of the sun had prevailed, it was perceived that an enormous mass of dense clouds was on the ground, but it could not be satisfactorily determined through such a shroud, to which of Howard's classes of atmospheric vapour this phenomenon belonged. It will be enquired what was the cause of so unusual an appearance. Mariners of long experience do not remember the occurrence of an equal darkness in the day time. We do not pretend to explain the circumstance, our object being merely to record the fact.—*Quebec Star.*

IMPORTANT INVENTION.

Mr. G. V. Palmer, of Worcester, has taken out a patent for a machine, in perfecting which he has been epgaged for the last ten years. It works by steam, and is particularly adapted for cutting canals, levelling hills for railways, or removing large masses of earth. The engine cuts at a single movement six feet wide, three feet deep, delivering into a cart upwards of a ton per minute. It is calculated that 360 yards of hard soil, or 720 of marle or soft soil, may thus be removed in twelve hours. The machine also cuts and shifts gravel with like rapidity. It may be expected that the introduction of this machine will give a stimulant to road improvement and other works.

The Polish Press.—In independent Poland, with a population of 107,934, the number of journals published is five; in Russian Poland, with a population of 15,377,389, thirty nine; in Prussian Poland, with a population of 1,981,124, one; and in Austrian Poland, with a population of 4,221,969, four; being forty-nine journals for a population of 21,696,416; or on average, one journal for four hundred forty-two thousand seven hundred and eighty-four persons.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 5-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or	broken
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 47a	Sole, oak tanned, lb.	20a25
Pearl do.	5 75a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	11a13	*Provisions.*	
Louisiana	12a14	Beef, mess, bbl.	8 00a
Alabama	11a13	—— prime	5 00a
Feathers.		Pork, mess	14 00a
Live American	34a36	—— prime	10 00a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a5 25	Havana, white, lb.	11a14
Western (canal)	5 25a5 50	—— brown	8a9
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 03a1 06	*Tallow.*	
—— western	1 10a1 12	American, lb.	6a7
Rye	65a66	*Teas.*	
Corn, north yellow	62a63	Bohea, lb.	32a34
Oats	34a36	Souchong	44a75
Barley	60a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable eries. *Utica, May* 25, 1830. 21

STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. PAUL.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

N. B.—WM. PAUL hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
Utica, Oct. 5, 1830. WILLIAM PAUL.

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. P. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 59

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of tellin about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly check, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes al diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.